

THE
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S E R M O N XIV.

On ROMANS V. 15.

Not as the transgression, so is the free gift.

1. **H**OW exceeding common, and how bitter is the outcry against our first parent, for the mischief which he not only brought upon himself but entailed upon his latest posterity? It was by his wilful rebellion against God, *That sin entered into the world. By one man's disobedience, as the apostle observes, the many* *πε πολλοι*, as many as were then in the loins of their forefathers, *were made, or constituted sinners*: not only deprived of the favor of God, but also of his image; of all virtue, righteousness and true holiness, and sunk partly into the image of the devil, in pride, malice, and all other diabolical tempers, partly into the image of the brute, being fallen under the dominion of brutal passions and grovelling appetites. Hence also death entered into the world, with all his forerunners and attendants, pain, sickness, and a whole train of uneasy, as well as unholy, passions and tempers.

2. "For all this we may thank Adam," has echoed down from generation to generation. The self-same charge has been repeated in every age, and in every nation, where the oracles of God are known, in which alone this grand and important event, has been discovered to the children of men. Has not *your* heart, and probably your lips too, joined in the general charge?

How few are there of those who believe the scriptural relation of the fall of man, that have not entertained the same thought concerning our first parent? Severely condemning him, that through wilful disobedience to the sole command of his Creator,

“ Brought death into the world, and all our woe.”

3. Nay, it were well if the charge rested here: but it is certain, it does not. It cannot be denied, that it frequently glances from Adam to his Creator. Have not thousands, even of those that are called christians, taken the liberty to call his mercy, if not his justice also into question, on this very account? Some indeed have done this, a little more modestly, in an oblique and indirect manner. But others have thrown aside the mask and asked, “ Did not God foresee, that Adam would abuse his liberty? And did he not know the baneful consequences which this must naturally have, on all his posterity? And why then did he permit that disobedience? Was it not easy for the Almighty to have prevented it?” He certainly did foresee the whole. This cannot be denied. For *known unto God are all his works from the beginning of the world.* (Rather, from all eternity, as the words *απ’ αἰώνος* properly signify.) And it was undoubtedly in his power to prevent it; for he hath all power both in heaven and earth. But it was known to him at the same time, that it was best upon the whole, not to prevent it. He knew, that *not as the transgression, so the free gift*: that the evil resulting from the former, was not as the good resulting from the latter, not worthy to be compared with it. He saw that to permit the fall of the first man was far best for mankind in general: that abundantly more good than evil would accrue to the posterity of Adam by his fall: that if *sin abounded* thereby over all the earth, yet *grace would much more abound*: yea, and that to every individual of the human race, unless it was his own choice.

4. It is exceeding strange, that hardly any thing has been written, or at least published, on this subject: nay, that it has been so little weighed or understood, by the generality of christians: especially considering that it is not a matter of mere curiosity, but a truth of the deepest importance; it being impossible, on any other principle,

“ To assert a gracious Providence,
And justify the ways of God with man.”

And considering withal, how plain this important truth is, to all sensible and candid inquirers. May the Lover of men open the eyes of our understanding to perceive clearly, that by the fall of Adam mankind in general have gained a capacity,

First, of being more holy and happy on earth, and

Secondly, of being more happy in heaven, than otherwise they could have been.

1. And, first, mankind in general have gained by the fall of Adam, a capacity of attaining more holiness and happiness on earth, than it would have been possible for them to attain, if Adam had not fallen. For, if Adam had not fallen, Christ had not died. Nothing can be more clear than this: nothing more undeniable: the more thoroughly we consider the point, the more deeply shall we be convinced of it. Unless all the partakers of human nature had received that deadly wound in Adam, it would not have been needful for the Son of God to take our nature upon him. Do you not see, that this was the very ground of his coming into the world? *By one man sin entered into the world, and death by sin. And thus death passed upon all, through him, in whom all men sinned.* Rom. v. 12. Was it not to remedy this very thing, that *the word was made flesh?* that *as in Adam all died, so in Christ all might be made alive?* Unless then many had been made sinners by the disobedience of one, by the obedience of one many would not have been made righteous, ver. 18. So there would

have been no room for that amazing display of the Son of God's love to mankind. There would have been no occasion for his *being obedient unto death, even the death upon the cross*. It could not then have been said, to the astonishment of all the hosts of heaven, *God so loved the world*, yea, the ungodly world, which had no thought or desire of returning to him, *that he gave his Son out of his bosom, his only begotten Son, to the end that whosoever believeth on him should not perish, but have everlasting life*. Neither could we then have said, *God was in Christ reconciling the world unto himself*: or that he made him to be sin (that is, a sin-offering) *for us, who knew no sin, that we might be made the righteousness of God through him*. There would have been no such occasion for such an *advocate with the Father*, as *Jesus Christ the righteous*: neither for his appearing *at the right-hand of God to make intercession for us*.

2. What is the necessary consequence of this? It is this, there could then have been no such thing as faith in God *thus loving the world*, giving his only Son for us men and for our salvation. There could have been no such thing as faith in the Son of God, *as loving us and giving himself for us*. There could have been no faith in the Spirit of God, as renewing the image of God in our hearts, as raising us from the death of sin, unto the life of righteousness. Indeed the whole privilege of justification by faith could have had no existence; there could have been no redemption in the blood of Christ; neither could Christ have been *made of God unto us, either wisdom, righteousness, sanctification or redemption*.

3. And the same grand blank which was in our faith, must likewise have been in our love. We might have loved the author of our being, the father of angels and men, as our Creator and Preserver: we might have said, *O Lord our governor, how excellent is thy name in all the earth*. But we could not have loved him under the nearest and dearest relation, as *delivering up his Son for us all*. We might have loved the Son of God, as

being *the brightness of his Father's glory, the express image of his person*; (although this ground seems to belong rather to the inhabitants of heaven than of earth.) But we could not have loved him, as *bearing our sins in his own body on the tree*, and “by that one oblation of himself once offered, making a full oblation, sacrifice, and satisfaction for the sins of the whole world.” We could not have been *made conformable to his death*, nor have *known the power of his resurrection*. We could not have loved the Holy Ghost, as revealing to us the Father and the Son, as opening the eyes of our understanding, bringing us out of darkness into his marvellous light, renewing the image of God in our soul, and sealing us unto the day of redemption. So that in truth, what is now, *in the sight of God, even the Father*, not of fallible men, *pure religion and undefiled*, would then have had no being: inasmuch as it wholly depends on those grand principles, *By grace ye are saved through faith: and Jesus Christ is of God made unto us wisdom and righteousness, and sanctification and redemption*.

4. We see then what unspeakable advantage we derive from the fall of our first parent, with regard to faith: faith both in God the Father, who spared not his own Son, his only Son, but *wounded him for our transgressions, and bruised him for our iniquities*: and in God, the Son, who poured out his soul for us transgressors, and washed us in his own blood. We see what advantage we derive therefrom, with regard to the love of God, both of God the Father and God the Son. The chief ground of this love, as long as we remain in the body, is plainly declared by the apostle, *We love him, because he first loved us*. But the greatest instance of his love had never been given, if Adam had not fallen.

5. And as our faith both in God the Father and the Son, receives an unspeakable increase, if not its very being from this grand event, as does also our love both of the Father and the Son; so does the love of our neighbour also, our benevolence to all mankind: which cannot but increase in the same proportion with our

faith and love of God. For who does not apprehend the force of that inference drawn by the loving apostle, *Beloved, if God so loved us, we ought also to love one another.* If God *so* loved us—Observe, the stress of the argument lies on this very point: *So loved us!* as to deliver up his only Son, to die a cursed death for our salvation. *Beloved, what manner of love is this,* wherewith God hath loved us? as to give his *only Son!* in glory equal with the Father; in majesty coeternal! What manner of love is this, wherewith the only begotten Son of God hath loved us! as to *empty himself,* as far as possible, of his eternal God-head! as to divest himself of that glory, which he had with the Father before the world began! as to *take upon him the form of a servant, being found in fashion as a man!* And then to humble himself still farther, *being obedient unto death, yea, the death of the cross!* If God *so* loved us, how ought we to love one another? But this motive to brotherly love had been totally wanting, if Adam had not fallen. Consequently we could not then have loved one another in so high a degree, as we may now, Nor could there have been that height and depth in the command of our blessed Lord, *As I have loved you, so love one another.*

6. Such gainers may we be by Adam's fall, with regard both to the love of God and of our neighbour. But there is another grand point, which though little adverted to, deserves our deepest consideration. By that one act of our first parent, not only *sin entered into the world,* but pain also, and was alike entailed on his whole posterity. And herein appeared, not only the justice, but the unspeakable goodness of God! For how much good does he continually bring out of this evil! How much holiness and happiness out of pain!

7. How innumerable are the benefits which God conveys to the children of men through the channel of sufferings! So that it might well be said, "What are termed afflictions in the language of men, are in the language of God *filled blessings.*" Indeed had there

been no suffering in the world; a considerable part of religion, yea, and in some respects, the most excellent part, could have had no place therein: since the very existence of it depends on our suffering; so that had there been no pain, it could have had no being. Upon this foundation, even our suffering, it is evident all our passive graces are built: yea, the noblest of all christian graces, love *enduring all things*. Here is the ground for resignation to God, enabling us to say from the heart in every trying hour, *It is the Lord: let him do what seemeth him good. Shall we receive good at the hand of the Lord, and shall we not receive evil?* And what a glorious spectacle is this? Did it not constrain even a heathen to cry out, "*Ecce spectaculum Dei dignum!*" See a sight worthy of God. A good man struggling with adversity and superior to it." Here is the ground for confidence in God, both with regard to what we feel, and with regard to what we should fear, were it not that our soul is calmly stayed on him. What room could there be for trust in God, if there was no such thing as pain or danger? Who might not say then, *The cup which my father hath given me, shall I not drink it?* It is by sufferings that our faith is tried, and therefore made more acceptable to God. It is in the day of trouble that we have occasion to say, *Though he slay me, yet will I trust in him.* And this is well-pleasing to God, that we should own him in the face of danger; in defiance of sorrow, sickness, pain, or death.

8. Again, Had there been neither natural nor moral evil in the world, what must have become of patience, meekness, gentleness, long-suffering? It is manifest they could have had no being; seeing all these have evil for their object. If, therefore, evil had never entered into the world, neither could these have had any place in it. For who could have *returned good for evil*, had there been no evil-doer in the universe? How had it been possible, on that supposition, to *overcome evil with good*? Will you say, "But all these graces might have been divinely infused into the hearts of men."

Undoubtedly they might: but if they had, there would have been no use or exercise for them. Whereas in the present state of things, we can never long want occasion to exercise them. And the more they are exercised, the more all our graces are strengthened and increased. And in the same proportion as our resignation, our confidence in God, our patience and fortitude, our meekness, gentleness, and long-suffering, together with our faith and love of God and man increase, must our happiness increase, even in the present world.

9. Yet again. As God's permission of Adam's fall gave all his posterity a thousand opportunities of *suffering*, and thereby of exercising all those passive graces, which increase both their holiness and happiness: so it gives them opportunities of *doing good* in numberless instances, of exercising themselves in various good works, which otherwise could have had no being. And what exertions of benevolence, of compassion, of godlike mercy, had then been totally prevented? Who could then have said to the Lover of men,

"Thy mind throughout my life be shewn,
While list'ning to the wretches' cry,
The widow's or the orphan's groan:
On mercy's wings I swiftly fly,
The poor and needy to relieve;
Myself, my All for them to give?"

It is the just observation of a benevolent man,

"All worldly joys are less,
Than that one joy of doing kindnesses."

Surely in keeping this commandment, if no other, *there is great reward*. As we have time, let us do good unto all men; good of every kind and in every degree. Accordingly the more good we do (other circumstances being equal) the happier we shall be. The more we deal our bread to the hungry, and cover the naked with garments, the more we relieve the stranger

and visit them that are sick or in prison; the more kind offices we do to those that groan under the various evils of human life: the more comfort we receive even in the present world: the greater recompense we have in our own bosom.

10. To sum up what has been said under this head. As the more holy we are upon earth, the more happy we must be (seeing there is an inseparable connection between holiness and happiness;) as the more good we do to others, the more of present reward redounds into our own bosom; even as our sufferings for God lead us to *rejoice* in him, *with joy unspeakable and full of glory*. The fall of Adam, first by giving us an opportunity of being far more holy; secondly, by giving us the occasions of doing innumerable good works, which otherwise could not have been done; and thirdly, by putting it into our power to suffer for God, whereby *the Spirit of glory and of God rests upon us*: may be of such advantage to the children of men, even in the present life, as they will not thoroughly comprehend, till they attain life everlasting.

11. It is then we shall be enabled fully to comprehend, not only the advantages, which accrue at the present time to the sons of men, by the fall of their first parent, but the infinitely greater advantages, which they may reap from it in eternity. In order to form some conception of this, we may remember the observation of the apostle, *As one star differeth from another star in glory, so also is the resurrection of the dead*. The most glorious stars will undoubtedly be those, who are the most holy; who bear most of that image of God wherein they were created. The next in glory to these will be those who have been most abundant in good works: and next to them, those that have suffered most, according to the will of God. But what advantages in every one of these respects, will the children of God receive in heaven, by God's permitting the introduction of pain upon earth, in consequence of sin? By occasion of this, they attained many holy tempers,

which otherwise could have had no being: resignation to God, confidence in him in times of trouble and danger, patience, meekness, gentleness, long-suffering, and the whole train of passive virtues. And on account of this superior holiness, they will then enjoy superior happiness. Again. Every one will then *receive his own reward, according to his own labour*. Every individual will be *rewarded according to his works*. But the fall gave rise to innumerable good works, which could otherwise never have existed, such as ministering to the necessities of saints, yea, relieving the distressed in every kind. And hereby innumerable stars will be added to their eternal crown. Yet again. There will be an abundant reward in heaven, for *suffering*, as well as for *doing* the will of God: *these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory*. Therefore, that event which occasioned the entrance of suffering into the world, has thereby occasioned, to all the children of God, an increase of glory to all eternity. For although the sufferings themselves will be at an end; although

The pain of life shall then be o'er,
 The anguish and distracting care;
 There sighing grief shall weep no more;
 And sin shall never enter there:

Yet the joys occasioned thereby shall never end, but flow at God's right-hand for evermore.

12. There is one advantage more that we reap from Adam's fall, which is not unworthy our attention. Unless in Adam all had died, being in the loins of their first parent, every descendant of Adam, every child of man, must have personally answered for himself to God: it seems to be a necessary consequence of this, that if he had once fallen, once violated any command of God, there would have been no possibility of his rising again; there was no help, but he must have perished without remedy. For that covenant knew not to shew mercy: the word was, *The soul that sinneth, it shall die*. Now

who would not rather be on the footing he is now? under a covenant of mercy? Who would wish to hazard a whole eternity upon one stake? Is it not infinitely more desirable, to be in a state wherein, though encompassed with infirmities, yet we do not run such a desperate risk, but if we fall we may rise again? Wherein we may say,

“ My trespass is grown up to heaven!
But, far above the skies,
In Christ abundantly forgiven,
I see thy mercies rise!”

13. In Christ! let me entreat every serious person, once more to fix his attention here. All that has been said, all that can be said on these subjects, centres in this point. The fall of Adam produced the death of Christ! Hear, O Heavens, and give ear, O earth! Yea,

Let earth and heaven agree,
Angels and men be join'd,
To celebrate with me
The Saviour of mankind;
T' adore the all-atoning Lamb,
And bless the sound of Jesu's name!

If God had prevented the fall of man, *The Word* had never been *made flesh*: nor had we ever *seen his glory, the glory as of the only begotten of the Father*. Those mysteries never had been displayed, *which the very angels desire to look into*. Methinks this consideration swallows up all the rest, and should never be out of our thoughts. Unless by *one man*, judgment had come upon all men to condemnation, neither angels nor men could ever have known *the unsearchable riches of Christ*.

14. See then, upon the whole, how little reason we have to repine at the fall of our first parent, since herefrom we may derive such unspeakable advantages, both in time and in eternity. See how small pretence there is for questioning that mercy of God in permitting that event to take place! Since therein, mercy, by infinite

degrees, rejoices over judgment! Where then is the man that presumes to blame God, for not preventing Adam's sin? Should we not rather bless him from the ground of the heart, for therein laying the grand scheme of man's redemption, and making way for that glorious manifestation of his wisdom, holiness, justice and mercy? If indeed God had decreed before the foundation of the world, that millions of men should dwell in everlasting burnings, because Adam sinned, hundreds or thousands of years before they had a being; I know not who could thank him for this, unless the devil and his angels: seeing, on this supposition, all those millions of unhappy spirits, would be plunged into hell by Adam's sin, without any possible advantage from it. But, blessed be God, this is not the case. Such a decree never existed. On the contrary, every one born of a woman, may be an unspeakable gainer thereby: and none ever was or can be a loser, but by his own choice.

15. We see here a full answer to that plausible account "of the Origin of Evil," published to the world some years since, and supposed to be unanswerable: "that it necessarily resulted from the nature of matter, which God was not able to alter." It is very kind in this sweet tongued orator to make an excuse for God! But there is really no occasion for it: God hath answered for himself. He made man in his own image, a spirit endued with understanding and liberty. Man abusing that liberty, produced evil, brought sin and pain into the world. This God permitted, in order to a fuller manifestation of his wisdom, justice, and mercy, by bestowing on all who would receive it, an infinitely greater happiness, than they could possibly have attained, if Adam had not fallen.

16. *O the depth of the riches both of the wisdom and knowledge of God! Although a thousand particulars of his judgments, and of his ways, are unsearchable to us, and past our finding out, yet may we discern the general scheme, running through time into eternity. According to the counsel of his own will, the plan he had laid before*

the foundation of the world. He created the parent of all mankind in his own image. And he permitted *all men to be made sinners, by the disobedience of this one man, that by the obedience of one, all who receive the free gift, may be infinitely holier and happier to all eternity!*



An Extract from A SURVEY of the WISDOM of GOD in the CREATION.

[Continued from page 62.]

Of the Opossum, Ichneumon, &c.

THE *opossum* is about the size of a cat, only more corpulent, and its legs more robust. It is a kind of grayish colour, very bright and glossy. Its head is long, and terminates in a snout, somewhat like a fox's. The tail is long, and much resembles that of a rat, which it twists about with a surprising facility. The legs being short, the body is carried at no great distance from the ground. On the belly of the female, a bag is formed, by the skin being doubled. It is not very deep; the closed part being toward the upper part of the body, and the open part toward the lower. This is covered with fur, like the rest of the body; so that it is not very obvious to the sight.

It is a harmless, and likewise a defenceless animal: and the young of no creature, are produced so small and tender, in respect of the parent animal. Therefore that bag is extremely useful to them. They are cherished there by the warmth of the parent's body, till toward noon: then they go abroad, till at the first warning by the evening-cold, they retire into their lodging again. Nor is this all the help which it affords them. For as the tender young of the *opossum* are delicate morsels they would be exposed to the rage of many animals, both by day and night. But the body

of the parent is a safe and ready receptacle for them. By day she is as watchful over her brood, as a hen over her chickens. She is alarmed at the slightest appearance of danger, and by a noise which they well understand, instantly calls them into her bag. At night she constantly takes them in, and consults for herself and them in a very uncommon manner. There are those among the devourers of her young who will climb a tree after her. Therefore when she has climbed, to secure herself and her young still farther, she twists her tail twice round some small bough, and then drops from it. There she hangs with her head downward: and whenever she pleases, she recovers the branch with her feet by a swing, and loosening her tail, walks about as usual.

To enable her thus to hang, there are spikes or hooks in the under side of the vertebræ of the tail. Indeed, in the first three vertebræ there are none; for there they would be of no use. But they are found in all the rest. They are placed just at the articulation of each joint, and in the middle from the sides. Nothing could be more advantageously contrived. For when the tail is twisted round a bough, these hooks easily sustain the weight. And there is no more labour of the muscles required, than just to bow or crook the tail.

Another animal of a very peculiar kind is an *ichneumon*. It is of the weasel kind, with a longer and narrower body than a cat, something approaching to the shape and colour of a badger. Its nose is black and sharp, like that of a ferret. Its colour is a yellowish grey. Its legs are short, and each of its feet has five toes. Its tail is very long; its teeth and tongue much like those of a cat. It is a very cleanly animal, very brisk and nimble, and of great courage. It will engage a dog, and destroy a cat, by three bites on the throat. But it is quite inoffensive to mankind, and is kept tame in *Egypt*: running about the house, destroying all vermin and playing tricks, like spaniels.

When wild, he cannot overtake any nimble animal. But he makes this up by assiduity. His legs being short, he is not much seen; but he has a way of concealing himself yet more, by crawling with his belly close to the ground, which he does all day long. But on the least noise (for his hearing is exceeding quick) he starts up erect on his hinder legs. If the noise is made by any reptile, bird, or small beast, he observes whereabouts it is, places his nose directly in a line with it, and begins to move towards it. He is silent and slow, but constant in his approach; often stopping to hear, or look forward, and know exactly where the creature is: when he is got within about five feet, he stops. Nature, which has denied him speed, has given him strength to leap, beyond most other creatures. Having taken good aim, he springs from the place, and falls directly on his prey. Thus he deals with beasts and birds. But to serpents he gives chase, and to avoid their bite, always seizes them by the neck.

Gesner says, that the ichneumon is not only an enemy to serpents themselves, but to their eggs also: which he hunts after continually and destroys, though he does not feed upon them.—How mercifully has God given this animal in the countries where those terrible reptiles most abound! And which without this provision, would be so over-run with them, as to be uninhabitable.

The *jackal* is of the carnivorous kind. They hunt by scent, and go in packs. They pursue with patience, rather than with swiftness, and excite each other by a spirit of emulation.

It goes for current, that the *jackal* discovers the lion's prey: that each of these retains one of them, and having satiated himself, lets his dependent feed on the offals of his repast.

But the truth is, there are great numbers of jackals in some woods, and when one of these sees a stag, or other large beast, which is not a beast of prey, he sets up his cry, which is like that of a hound, and follows

it. As he continues his cry, the other jackals within hearing follow likewise. And could the creature outrun those that began the chase, there is a continual supply; so that it cannot escape. When they have run it down, they worry it at once, and it is devoured almost in an instant. After this the jackals disperse, till another cry invites them.

They hunt generally in the night; and in those parts of the east, where they are most frequent, there never is a night but they are heard, in one part or other of the woods. The other beasts of prey understand the sound, and frequently profit by it. If a lion, tyger, or leopard, happens to be near, he hears the cry, and stands upon the watch. These large animals are all very swift, but they are lazy, and never make long pursuits. If the creature pursued be far off, and runs another way, they never trouble themselves about it. But if it be near, or if it runs toward the place where the lion is, he will dart out upon it as it goes by. And the little animals that hunted it down must stand by, and be content with what their master leaves.

The *sable-mice* (which were first observed in *Lapland*, in 1697) are near as big as a small squirrel. Their skin is streaked and spotted with black and light brown. They have two teeth above, and two under, very sharp and pointed. Their feet are like a squirrel's. They are so fierce, that if a stick be held out to them, they will bite it, and hold so fast, that they may be swung about in the air. In their march they keep a direct line, generally from north-east to south-west. Innumerable thousands are in each troop, which is usually a square. They lie still by day, and march by night. The distance of the lines they go in, parallel to each other, is some ells. Whatever they meet in their way, though it were fire, a deep well, a torrent, lake, or morass, they avoid it not, but rush forwards. By this means many thousands of them are destroyed. If they are met swimming over a lake, and are forced out

of their course, they quickly return into it again. If they are met in woods or fields and stopt, they raise themselves on their hinder legs, like a dog, and make a kind of barking noise, leaping up as high as a man's knee, and defending their line as long as they can. If at last they are forced out of it, they creep into holes, and set up a cry, sounding like *Biab, biab*. If a house stand in their way, they never come into it, but stop there till they die. But they will eat their way through a stack of corn or hay. When they march through a meadow, they eat the roots of the grass: and if they encamp there by day, they utterly spoil it, and make it look just as if it had been burnt. They are exceeding fruitful: but their breeding does not hinder their march. For some of them have been observed, to carry one young one in their mouth, and another upon their back. In winter they live under the snow, having their breathing-holes, as hares and other creatures have.

[*To be continued.*]

Christianity vindicated, in the admirable Speech of the honorable Thomas Erskine, in the Trial of J. Williams, for publishing Paine's "Age of Reason"—In the Court of King's Bench, Westminster, July 24th, 1797. Before Lord Kenyon, and a special Jury.

[*Concluded from page 69.*]

"GENTLEMEN, there is but one consideration more, which I cannot possibly omit, because I confess it affects me very deeply. Mr. Paine has written largely on public liberty and government; and his last performance has, on that account, been more widely circulated, and principally among those who attached themselves from principle to his former works. This circum-

stance renders a public attack upon all *revealed* religion, from such a writer, infinitely more dangerous. The religious and moral sense of the people of Great-Britain, is the great anchor which alone can hold the vessel of the state amidst the storms which agitate the world; and if I could believe, for a moment, that the mass of the people were to be debauched from the principles of religion, which forms the true basis of that humanity, charity, and benevolence, that has been so long the national characteristic, instead of mixing myself, as I sometimes have done, in political reformations, I would rather retire to the uttermost corners of the earth to avoid their agitation; and would bear not only the imperfections and abuses complained of in our own wise establishment, but even the worst government that ever existed in the world, rather than go to the work of reformation with a multitude set free from all the charities of christianity, who had no sense of God's existence but from Mr. Paine's observation of nature, which the mass of mankind have no leisure to contemplate; nor any belief of future rewards and punishments to animate the good in the glorious pursuit of human happiness, nor to deter the wicked from destroying it even in its birth. But I know the people of England better. They are a religious people; and, with the blessing of God, as far as it is in my power, I will lend my aid to keep them so. I have no objections to the freest and most extended discussions upon doctrinal points of the christian religion; and, *though the law of England does not permit it*, I do not dread the reasoned arguments of deists against the existence of christianity itself, because as was said by its Divine Author, if it is of God, it will stand. An intellectual book, however erroneous, addressed to the intellectual world upon so profound and complicated a subject, can never work the mischief which this indictment is calculated to repress. Such works will only employ the minds of men enlightened by study, to a deeper investigation of a subject well worthy of their deepest and continued contemplation. The powers of the mind are given for hu-

man improvement in the progress of human existence. The changes produced by such reciprocations of lights and intelligences are certain in their progressions, and make their way imperceptibly, as conviction comes upon the world, by the final and irresistible power of truth. If christianity be founded in falsehood, let us become deists in this manner, and I am contented. But this book hath no such object and no such capacity; it presents no arguments to the wise and enlightened. On the contrary, it treats the faith and opinions of the wisest with the most shocking contempt, and stirs up men without the advantages of learning or sober thinking, to a total disbelief of every thing hitherto held sacred, and, consequently, to a rejection of all the laws and ordinances of the state, which stand only upon the assumption of their truth.

“ Gentlemen, I cannot conclude without expressing the deepest regret at all attacks upon the christian religion, by authors who profess to promote the civil liberties of the world. For, under what other auspices than christianity have the lost and subverted liberties of mankind in former ages been re-asserted?—By what zeal, but the warm zeal of devout christians, have English liberties been redeemed and consecrated?—Under what other sanctions, even in our own days, have liberty and happiness been extending and spreading to the uttermost corners of the earth?—what work of civilization, what commonwealth of greatness, has this bald religion of nature ever established?—We see, on the contrary, the nations that have no other light than that of nature to direct them, sunk in barbarism or slaves to arbitrary governments; whilst, since the christian æra, the great career of the world has been slowly, but clearly, advancing lighter at every step, from the awful prophecies of the gospel, and leading, I trust, in the end, to universal and eternal happiness. Each generation of mankind can see but a few revolving links of this mighty and mysterious chain; but, by doing our several duties in our allotted stations, we are sure that we are fulfilling the

purposes of our existence—you, I trust, will fulfil yours this day !”

A Mr. Fleming, one of the clerks of the bank, was the only witness called on the part of the prosecution. He said he purchased the book in question of the defendant, at his shop, on the 7th of February last.

The NOTICE, which Mr. Erskine mentioned in his speech was here read, and Mr. John Martin, the attorney for the defendant, readily admitted that he had sent it those who were concerned for the prosecution.

Mr. Kyd made a very ingenious speech for the defendant. He said he would endeavour to discharge the duty which he owed to his client, in a manner that was consistent with the dignity of that court, and with that decency and solemnity which he felt belonging to the subject. The question was, Whether the author, when he wrote this book, felt as he wrote, and expressed himself as he felt?—He humbly submitted, that the inferences, which Mr. Paine had drawn from the premises, were such as he might have drawn with a fair and honest intention. Whether those inferences were just or not was a totally different question. But, if his lordship and the gentlemen of the jury could discover no wicked or malicious intent, they would not punish a man for a mere error in judgment. If the jury could collect no wicked intention in the author, from reading the whole of this performance, he contended he was completely protected under the right which he and every other man had to exercise the powers of his mind in discussing any controversial points of religion. Supposing then the book had been written innocently, he might infer, as a general proposition, that it was also published with an innocent intention. At the same time he admitted, that what was so written might be published from a malicious motive, for which the publisher would be amenable to the laws of his country. The learned counsel next selected several passages from this performance, to shew, that the author felt the most profound reverence and veneration for the Supreme

Being, and denied the truth of revelation only because he could not reconcile it to the character and attributes of the Deity. It was stated in that publication, that the law of nature was engraven on every man's heart, and that he might clearly collect the knowledge of that duty which he owed to his Creator, from a contemplation of his works. Mr. Kyd next endeavoured to justify the charges made upon the bible by the author, by a variety of passages which he selected, but which, at the desire of his lordship and the jury, he did not read, but only referred to them, and contended, that if these passages were found in any other book they would be considered as indecent and immoral. He appealed to the writings of Dr. Lardner, Dr. Bently, and other eminent divines, in support of the right of free discussion upon all subjects of a controversial nature. He then spoke in severe terms of this prosecution, which he said, would never have been instituted had it not been for Bishop WATSON'S APOLOGY, which had been very widely circulated, and had excited a curiosity to read the book to which it was an answer; and to gratify that public curiosity it was, that this book, which he believed had been first published at Paris, was afterwards published in this country. Mr. Kyd insisted, at great length, upon the freedom of inquiry and a free press, and gave the reformation and revolution as two instances of the inestimable blessings which had resulted from them to this country.

Mr. Erskine made a most eloquent reply. He said, he was bound in respect to his learned friend, as a member of a most honourable profession, to suppose that he was placed in a very irksome situation, to be called on for a defence so exceedingly difficult to make, and so extremely delicate to manage, without violating that common decency that was due to a court of justice. He could not, therefore, help considering him as entitled to a considerable degree of indulgence. Mr. Erskine here adverted to several of the passages selected from the Old Testament by Mr. Kyd, and explain-

ed the reason of their introduction into the sacred writings. The history of man, he said, was the history of man's vices and passions, which could not be censured without adverting to their existence; and many of the instances that had been referred to were recorded as memorable warnings and examples for the instruction of mankind. Mr. E. next entered most forcibly and deeply into the evidences of christianity, particularly those that were founded on that *stupendous* scheme of prophecy, which formed one of the most unanswerable arguments for the truth of the christian religion. "It was not," he said, "the purpose of God to destroy free agency by overpowering the human mind with the irresistible light and conviction of revelation, but to leave men to collect its truths, as they were gradually illustrated in the accomplishment of the divine promises of the gospel." Bred, as he was, to the consideration of evidence, he declared he considered the prophecy concerning the destruction of the Jewish nation, if there was nothing else to support christianity, absolutely irresistible. The division of the Jews into tribes, to preserve the genealogy of Christ; the distinction of the tribe of Judah, from which he was to come; the loss of that distinction when that end was accomplished; the predicted departure of the sceptre from Israel; the destruction of the temple of Jerusalem, which imperial munificence in vain attempted to rebuild to disgrace the prophecy; the dispersion of this nation over the face of the whole earth; the spreading of the gospel throughout the world; the persecutions of its true ministers; and the foretold superstitions which for ages had defiled its worship;—these were topics upon which Mr. Erskine expatiated with great eloquence, and produced a most powerful effect upon every part of the audience. He concluded with a vindication of the authors of this prosecution. He said, they were men of the highest character and greatest consideration in the country. Many of them were charged with the offices of religion; others of them

were clothed with the robes of magistracy: most of them were men of deep learning and thinking; and all of them justly entitled to the thanks of the public for their noble exertions in the cause of religion and virtue.

LORD KENYON'S CHARGE.

“GENTLEMEN OF THE JURY,

“Being now in possession of all the facts of this case, and convinced, in my own mind, what conclusion ought to be drawn from them, I am not sure that it is necessary to say any thing at all to you upon the subject. Gentlemen, before you proceed to decide on the merits of this or any other cause, it is proper to see whether the parties litigating stand in a fair light before you. I was extremely hurt when the learned counsel for the defendant thought fit to state to you, with very considerable emphasis, and a very determined tone of voice, that this was a scandalous prosecution. I cannot help wishing that sentence had not been uttered. Who commenced this prosecution I certainly know not. But from what fell from the very learned counsel who has just sat down, I am inclined to suppose it proceeded from a society of gentlemen, instituted for the most important of all purposes, for preserving the morals of the people; a society composed of clergymen and laymen of the most respectable character in the kingdom, who, feeling how the country is overrun with profligacy and wickedness, which boldly raise their heads in defiance of the laws of the land, were determined to see whether, in the first place, by admonition and advice, they could not stop the torrent of vice and immorality; and, secondly, if that should fail, to try what could be done by punishment. If people with the very best intentions, carry on prosecutions that are oppressive, the end may not always perhaps sanctify the

means. But the manner in which this prosecution has been conducted is certainly not oppressive; for, instead of proceeding in the more expensive mode, the prosecutors went before a grand jury of the country; and it was necessary to obtain the opinion of that grand jury before the party could be put in process.

Gentlemen, we sit here in *christian* assembly to administer the law of the land; and I am to take my knowledge of what the law is from that which has been sanctioned by a great variety of legal decisions. I am bound to state to you what my predecessors in Mr. Wollaston's case (2 Strange, 834) stated half a century ago in this court, of which I am an humble member, namely, that the *christian* religion is part of the law of the land. Christianity, from its earliest institution, met with its opposers. Its professors were very soon called upon to publish their apologies for the doctrines they had embraced. In what manner they did that, and whether they had the advantage of their adversaries, or sunk under the superiority of their arguments, mankind for near two thousand years have had an opportunity of judging. They have seen what Julian, Justin Martyr, and other apologists, have written, and have been of opinion the argument was in favour of those very publications. The world has been lately favoured with another apology from a most learned and respectable prelate, who calls his work, "*An Apology for the Christian Religion.*" I shall not decide between the merits of the one and the other. The publications themselves are in the hands of the world; and I sincerely wish, in the concluding language of the work to which I have just referred (I do not affect to use the very words) I sincerely wish that the author of the work in question may become a partaker of that faith in *revealed* religion which he has so grossly defamed, and may be enabled to make his peace with God for that disorder which he has endeavoured to the utmost of his power to introduce into society. We have heard to-day that the light of nature and the contemplation of the works of

creation are sufficient, without any other revelation of the Divine Will. Socrates, Plato, Xenophon, Tully, each of them in their turns, professed they wanted other lights; and knowing and confessing that God was good, they took it for granted the time would come when he would impart a farther revelation of his will to mankind. Though they walked, as it were, through a cloud darkly, they hoped their posterity would almost see God face to face. This condition of mankind has met with reprehension to-day. But I shall not pursue this argument. Fully impressed with the great truths of religion, which, thank God, I was taught in my early years to believe, and of which the hour of reflection and inquiry, instead of producing any doubt, has fully confirmed me in. I expected the learned counsel for the defendant would have differed the case of the publisher from that of the author of this work; that he would have endeavoured to convince you, that, whatever guilt might belong to the author, nothing was imputable to the publisher. He has, however, to my utter surprise, exactly reversed the case. He tells you it was originally published at Paris in 1794; that the feelings of the author's friends were wounded by this work, which I call a nefarious publication, and that it was in a great measure forgotten; and you are now called upon to judge of the merits or demerits of the publisher, who has brought forth a still-born work, forgotten by every body, till he ventured, in defiance of the verdicts of mankind on the author's political works, to send it forth among the inhabitants of *this* country. Unless it was for the most malignant purposes, I cannot conceive how it was published. It is however for you to judge of it, and to do justice between the public and the defendant."

The Jury instantly found the Defendant—GUILTY.

*An Extract from a Journey, from Aleppo to Jerusalem;
at Easter, A. D. 1697.*

By HENRY MAUNDRELL, M. A. late Fellow of Exeter
College, and Chaplain to the Factory at Aleppo.

[Continued from page 72.]

THURSDAY, March 4. To revive us after the heaviness of the last night, we had the consolation to be informed this morning, that the river was fordable. Glad of this discovery, we made the best dispatch we could from this inhospitable place.

From hence, ascending gently for about half an hour, we came to the foot of a very steep hill, which, when we had reached its top, presented us with the first prospect of the ocean. We had in view likewise the city *Latichea*, situate on a flat, fruitful ground, close by the sea: a city first built by *Seleucus Nicator*, and by him called, in honour of his mother, *Λαοδικεία*, which name it retains with a little corruption, at this day. It was anciently a place of great magnificence; but in the general calamity which befel this country, it was reduced to a very low condition, and so remained for a long time; but of late years it has been encouraged to hold up its head again, and is rebuilt, and become one of the most flourishing places upon the coast.

From the hill which we last ascended, we had a small descent into a spacious plain, along which we travelled southward, keeping the sea on the right-hand, and a ridge of mountains on the left. Having gone about one hour and a half in this plain, we discerned on the left-hand, not far from the road, two ancient tombs. They were chests of stone, two yards and a half long each. Their cavities were covered over with large tables of stone, that had been lifted aside, probably in hopes of treasure. The chests were carved on the outside with ox-heads, and wreaths hanging between them,

after the manner of adorning heathen altars. They had likewise at first, inscriptions graven on them: but these were so eaten out, that one could not discover so much as the species of the characters. Here were also several foundations of buildings; but whether there were ever any place of note, situated hereabouts, or what it might be, I cannot resolve.

Our whole stage this day was about six hours, pointing for the first hour west, and for the remaining part near south, having the sea on the right-hand, and a ridge of mountains at about two hours distance on the left. And in this state, our road continued for several days after, without any difference, save only, that the mountains at some places approach nearer the sea; at other, retire farther off. These mountains go under different names, as they run along upon the coast, and are inhabited by rude people of several denominations. In one part of them, there dwell a people of a very strange and singular character. For it is their principle to adhere to no certain religion: but Chameleon-like, they put on the colour of religion, whatever it be, which is reflected upon them from the persons with whom they happen to converse. With Christians, they profess themselves Christians; with Turks they are good Musselmens; with Jews they pass for Jews: being such proteus's in religion, that no body was ever able to discover what shape or standard their consciences are really of. All that is certain concerning them is, that they make very good wine, and are great drinkers.

Friday, March 5. This whole day we spent at *Jebilee* to recruit ourselves after our late fatigues: having the convenience of a new *Kane* to lodge in, built at the north entrance into the city.

Jebilee is seated close by the sea, having a vast, and very fruitful plain stretching round about it, on its other sides. It makes a very mean figure at present: though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. Its ancient name was *Gabala*. In the time of

the Greek emperors, it was dignified with a bishop's see. In which sometimes sat *Severian*, the grand adversary of *Chrysostom*.

The most remarkable things, that appear here at this day are a mosque, and an alm's-house just by it, both built by *Sultan Ibrahim*. In the former, his body is deposited, and we were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted callico, extending on all sides down to the ground. It was also tucked up with a great many long ropes of wooden beads hanging upon it, and somewhat resembling the furniture of a button-maker's shop. This is the Turks' usual way of adorning the tombs of their holy men.

From these Mahometan sanctuaries, our guide offered to take us to a Christian church, about two furlongs out of the town on the south-side. When we came to it, we found it nothing but a small grotto in a rock, by the sea-shore, open on the side towards the sea; and having a rude pile of stones erected in it for an altar. In our return from this poor chapel, we met with the person who was the curate of it. He told us that himself and a few other Christians of the Greek communion, were wont to assemble in this humble cell for divine service, being not permitted to have any place of worship within the town.


The most considerable antiquity in *Jebilee*, and greatest monument of its former eminency, is the remains of a noble theatre, just at the north gate of the city. It passes among the Turks for an old castle; which (according to the Asiatic way of enlarging) they report to have been of so prodigious a height, that a horse-man might ride, about sun-rising, a full hour in the shade of it.

As for what remains of this mighty *Babel*, it is no more than twenty feet high. The flat side has been blown up with gun-powder by the Turks. And from hence (as they related) was taken a great quantity of

marble, which we saw used in adorning their Bagnio and Mosque before mentioned. All of it that is now standing is the semi-circle. It extends from corner to corner just a hundred yards. In this semi-circular part, is a range of seventeen round windows just above the ground, and between the windows all round were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down.

Within is a very large arena, but the just measure of it could not be taken, by reason of the houses with which the Turks have almost filled it up. On the west-side, the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the Subsellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm stone; which great strength has preserved it thus long from the jaws of time, and from that general ruin, which the Turks bring with them into most places where they come.

[To be continued.]



Curious remarks on the different degrees of heat imbibed from the sun's rays, by clothes of different colours. From Dr. FRANKLIN'S experiments and observations on electricity, &c.

FIRST, let me mention an experiment you may easily make yourself. Walk but a quarter of an hour in your garden when the sun shines, with a part of your dress white, and a part black; then apply your hand to them alternately, and you will find a very great difference in their warmth. The black will be quite hot to the touch, the white still cool.

Another. Try to fire paper with a burning glass. If it is white, you will not easily burn it; but if you bring the focus to a black spot, or upon letters, written or printed, the paper will immediately be on fire under the letters.

Thus fullers and dyers find black cloths, of equal thickness with white ones, and hung out equally wet, dry in the sun much sooner than the white, being more readily heated by the sun's rays. It is the same before a fire; the heat of which sooner penetrates black stockings than white ones, and is so apt sooner to burn a man's shins. Also beer much sooner warms in a black mug set before the fire, than in a white one, or in a bright silver tankard.

My experiment was this: I took a number of little square pieces of broad cloth from a taylor's pattern-card of various colours. There were black, deep blue, lighter blue, green, purple, red, yellow, white, and other colours, or shades of colours. I laid them all out upon the snow in a bright sun-shiny morning. In a few hours (I cannot now be exact as to the time) the black being warmed most by the sun, was sunk so low, as to be below the stroke of the sun's rays; the dark blue almost as low, the lighter blue not quite so much as the dark, the other colours less as they were lighter; and the quite white remained on the surface of the snow, not having entered it at all.

What signifies philosophy that does not apply to some use?—May we not learn from hence, that black clothes are not so fit to wear in a hot sunny climate, or season, as white ones; because in such clothes the body is more heated by the sun when we walk abroad, and are at the same time heated by the exercise, which double heat is apt to bring on putrid, dangerous fevers? That seamen who labour in the sun, should in the East or West-Indies have an uniform of white? That summer-hats for men or women, should be white, as repelling the heat, which gives head-achs; and to some, the fatal stroke that the French call the *coup de soleil*? That the

ladies summer-hats however, should be lined with black, as not reverberating on their faces those rays which are reflected upwards from the earth or water? That the putting a white cap of paper, or linen, within the crown of a black hat, as some do, will not keep out the heat, though it would, if placed without. That fruit-walls being blacked, may receive so much heat from the sun in the day time, as to continue warm, in some degree, through the night, and thereby preserve the fruit from frosts, or forward its growth?—With sundry other particulars of less or greater importance that will occur, from time to time, to attentive minds.

Of the INQUISITION.

THE pretence for introducing the inquisition into Spain, by *Ferdinand* and *Isabella*, was an information given them of several Jews and Apostates, who on Maunday-Thursdai at night, had assembled privately, and performed the Jewish ceremonies with execrable blasphemies and reproaches against our Saviour. Six of them were ordered to be seized, and were kept in irons in the Dominican convent of *St. Paul*, at *Seville*, for a long time, and barbarously tortured. Several more of them were proceeded against in the same manner, and some were burnt alive: and they that were pronounced less guilty, had their families rendered infamous, their estates confiscated, and great numbers were condemned to perpetual darkness and chains in a loathsome prison.

This new way of proceeding against the dissenters from the established church, at first raised a great clamour amongst the bishops, out of whose hands the cause of religion was by this new tribunal absolutely wrested. They exclaimed against punishing the children for the

crime of their parents ; the conviction of any one upon the evidence of a private accuser, and their condemnation without being confronted with the informer, contrary to the ancient custom, when offences against religion were punished with death. But they were most exasperated at the Inquisitors, for taking away all liberty of free conversation, having their spies in every city, town, and village, by which the nation was reduced to the lowest slavery. However, severity was the favourite argument against all opposers ; and the pleaders for moderation could obtain no alteration in the proceedings already established. So that judges were chosen out of every province, to whose pleasure the fortunes, reputations, and lives of all persons were absolutely committed, independent of the civil power.

The pleasure of the court in this particular was no sooner intimated in the provinces of *Spain*, but their majesties were addressed from all parts, to seek after and root out all Jews, and reputed Jews, with fire and faggot ; lest they should endanger the church in those nations. These addresses or remonstrances produced the desired effect ; a time of forty days was fixed for all open and secret Jews to come and confess their faults under pain of death, if they should be afterwards convicted. On which edict seventeen thousand of both sexes appeared voluntarily, confessed, and were pardoned. Then the Inquisitors proceeded with the strictest enquiry after those that secreted their crimes ; and in a few years, burnt upwards of two thousand ; condemned others to perpetual imprisonment, arrayed others with the Sanbenito ; dug up the bones of others that were dead, and burnt them to ashes, confiscated their goods, and deprived their children of their honours and offices.

This persecution so terrified most of the Jews, that they began to seek refuge in other states, and left their lands, houses, and effects, to the king's disposal, who employed the prodigious riches he amassed upon this melancholy occasion, in the war against the Moors.

And if we compute all the persons alive or dead, present or absent, who were condemned for contumacy, or reconciled to the church, in the city and diocese of *Seville* only, they are said to amount to one hundred thousand.

[*To be continued.*]

MURDER DISCOVERED.

IN the year 1689, there lived in *Paris*, a woman of fashion, called lady *Mazel*. Her house was large, and four stories high. In a small room petitioned off from the hall, slept the valet de chambre, whose name was *Le Brun*. In the floor up one pair of stairs was the lady's own chamber, which was in the front of the house. The key of this chamber was usually taken out of the door, and laid on a chair, by the servant who was last with the lady, who pulling the door after her, it shut with a spring, so that it could not be opened from without. On the second floor slept the *Abbe Poulard*. On the 27th of November, being Sunday, *Le Brun*, the valet, attended his lady to church, then went to another himself, and after supping with a friend, went home cheerful, as he had been all the afternoon.

Lady *Mazel* supped with the *Abbe Poulard* as usual; and about eleven o'clock went to her chamber, where she was attended by her maids; and before they left her, *Le Brun* came to the door to receive his orders for the next day: after which one of the maids laid the key of the chamber door on the chair next it; they then went out, and *Le Brun* following them, shut the door after him. In the morning he went to market. He then went home and transacted his customary business. At eight o'clock he expressed great surprise that his lady did not get up, as she usually rose at seven. He went to his wife's lodging, which was in the neigh-

bourhood, and told her he was uneasy that his lady's bell had not rung. He then went home again, and found the servants in great consternation at hearing nothing of their lady; and when one said, he feared she had been seized with an apoplexy, *Le Brun* said, It must be something worse: my mind misgives me; for I found the street door open last night after all the family was in bed but myself.

A smith being brought, the door was broke open, and *Le Brun* entering first, ran to the bed, and after calling several times, he drew back the curtains, and said, O my lady is murdered! He then ran into the wardrobe, and took up the strong box, which being heavy, he said, She has not been robbed; how is this?

A surgeon then examined the body, which was covered with no less than fifty wounds. They found in the bed, which was full of blood, a scrap of a cravat, of coarse lace, and a napkin made into a night-cap, which was bloody, and had the family mark on it; and from the wounds on the lady's hands it appeared she had struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself.

The key of the chamber was gone from the seat by the door; but no marks of violence appeared on any of the doors, nor were there any signs of a robbery, as a large sum of money and all the lady's jewels were found in the strong box.

Le Brun being examined, said, that after he left the maids on the stairs, he went down into the kitchen; he laid his hat and the key of the street door on the table, and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour, and going to lock the street door, he found it open; that he locked it, and took the key with him to his chamber.

On trying the bloody night-cap on *Le Brun's* head, it was found to fit him exactly, whereupon he was com-

mitted to prison. On his trial, it seemed as if the lady was murdered by some person who was let in by *Le Brun*, for that purpose. None of the locks were forced, and his own story of finding the street door open, were all interpreted as strong proofs of his guilt: and that he had an accomplice was inferred, because part of the cravat found in the bed was discovered not to be like his; but the maids deposed they had washed such a cravat for one *Berry*, who had been a footman to the lady, and was turned away about four months before for robbing her.

[*To be continued.*]



A Description of the Mines of Salt, at Wiliska, in Poland.

WILISKA is a small town not far from *Cracow*. The mine now wrought there, has been worked ever since the year 1251, when it was accidentally discovered in digging for a well. There are eight openings into this mine; six in the fields, and two in the town itself; which are the most used for letting down the workmen, and taking up the salt: the others being mostly used for the letting in air, wood, and other necessaries. The openings are five square, and about four feet wide; they are lined throughout with timber, and at the top of each, there is a large wheel, with a rope as thick as a man's arm, by which things are let down and drawn up by a horse.

When a stranger has the curiosity to see these works, he must descend by one of these holes. He is first to put on a miner's coat over his clothes, and then being led to the mouth of one of these holes, by a miner who serves as a guide, the miner fastens a small rope to the large one, and ties it about himself, so that he sits in it; and then taking the stranger in his lap, he gives

the signal to be let down. As there are usually several who go down together, the custom is, when the first is let down about three yards, the wheel stops, and another miner fastening another rope to the great one, ties himself and takes in another person in his lap, and being let down three yards farther, the wheel stops again for another pair, and so on till the whole company are seated. Then the wheel is again worked, and the whole string of adventurers are let down together. It is no uncommon thing for forty people to go down in this manner together. When the wheel is finally set a going, it never stops till they are all down, but the descent is very slow and gradual; and it is a very uncomfortable time, while they all recollect that their lives depend on the goodness of the rope, and are carried down a narrow and dark well, to the depth of six hundred feet perpendicular. As soon as the first miner touches the ground at the bottom, he slips out of the rope, and sets his companion down on his legs, and the rope continues descending till all the rest do the same.

The place where they are set down is perfectly dark; but the miners strike fire, and light up a small lamp, by means of which, each taking the stranger he has the care of by the arm, they lead them through a number of strange meanders; all descending lower and lower till they come to certain adits, by which they descend an immense depth lower still, and this through perfectly dark passages. The damps, cold, and darkness of these places, and the horror of being so many hundred yards under ground, generally make strangers repent their expedition, before they get thus far; but when at the bottom, they are well rewarded for their pains, by a sight that could never have been expected after so much horror.

At the bottom of the last ladder the stranger is received in a small dark cavern, walled up perfectly close on all sides. The guide, who had a long time before pretended the utmost terror on every apprehension of his lamp going out, as declaring they must perish in

the mazes of the mine if it did, when arrived in this dreary chamber, puts out his light as if by accident; and after a long time fumbling about, catches the stranger by the hand, and drags him through a strait passage into the body of the mine. The amazing structure and lustre of this place, is scarce to be imagined. It is an immense plain containing a whole people, a kind of subterraneous republic, with their houses, carriages, and public roads. This is wholly hollowed out of one vast bed of salt, which is all a hard rock, as bright and glittering as crystal; and the whole space before him is formed of lofty arched vaults, supported by columns of the same salt, and roofed and floored with the same, so that the columns, and indeed the whole fabric, seem composed of the purest crystal. They have many lights continually burning for the general use, and the blaze of these reflected from every part of the mine, gives a more glittering prospect than any thing above ground.

[To be continued.]



DISINTERESTED FRIENDSHIP.

THERE was great friendship between Cardinal *Pole* and a *Venetian* gentleman, *Aloftio Priuli*, which continued twenty-six years without interruption. Cardinal *Pole* falling sick, and being told by his physicians he could not live, made his will, and left *Priuli* heir to all he had. But the *Venetian* made no use of one penny of it for himself; but gave it all among the kindred of *Pole*: and was wont to say, "While my friend lived, we strove who should do the greatest benefits; but by dying the Cardinal has got the start of me in kindness, in enabling me to do so much good to his relations in England."

A HAPPY THOUGHT.

RODOLPH the emperor, being at *Nurimberg*, a merchant implored his justice upon an inn-keeper, who had cheated him of two hundred marks, which he had deposited in his hands. The emperor asked what evidence he had? who replied, No other besides myself. The emperor enquiring what manner of bag it was; the merchant described it. The chief men of the city coming to wait upon the emperor, amongst them was this fraudulent host. The Emperor in a jesting way, said to him, You have a handsome hat, let us change. The other was proud of the honour, and readily presented the hat. The emperor then stepped aside, and sent an inhabitant of the city, to the wife of the inn-keeper, with orders to say, Your husband desires you would send him such a bag of money, by this token, that this is his hat. The woman delivered the money without scruple. The messenger returned with it to the emperor, who calling the merchant, shewed him the bag, and asked if he knew it: the merchant owned it with joy. The emperor then called in the host, and said, This man accuses you of perfidiousness: what say you? The other said his accuser lied, or was mad; for he had never any business with him. The emperor then produced the bag; at the sight of which the host was confounded, and confessed the whole. The merchant received the money, and the emperor fined the host a good round sum.

*An account of Eight Sailors in Greenland.*

IN the year 1630, a company of merchants of London, sent a ship, called the *Salutation*, for *Greenland*, which in about five weeks arrived there, in company

with two others, under the command of captain W. Goodler.

The captain's vessel took up her station at Bellfountain; the Salutation at the Foreland. The former having killed a number of whales, the commander sent for the Salutation, which in the passage meeting with contrary winds, the master ordered eight of the men on shore to kill some venison.

The men going on shore, were very successful, and when night came on they went to rest, intending next day to finish their undertaking, and then repair on board.

But the ensuing morning proving foggy, and there being much ice between the shore and the ship, they were obliged to stand out to sea so far as to lose sight of her.

When the weather had cleared up a little, they found their ship had sailed, and therefore made towards Bellfountain in their little bark, with all possible speed; and lest they might be detained, they threw overboard what venison they had taken. Having no compass, they wandered up and down till all the ships had departed.

On this they were filled with terrible apprehensions; knowing that the place in which they were left was so infested with wild beasts, that the merchants could not by any reward induce any to winter there; and that nine able men had been lately destroyed by bears and foxes: and to add to their distress, they were destitute of necessary food, clothes, and habitation.

After much deliberation, they resolved to go to Green-Harbour to hunt for venison, where they killed nineteen bears, with which they loaded their bark, and returned to Bellfountain, where they intended to winter.

Having taken out their provisions, they planned their tent, and with part of the materials of lesser ones, and some pieces of casks, fitted up four little cabins, where they lodged two and two. This done, they were indefatigable in laying in a winter's store of fire, and shelter

from the cold; their beds being made of the deer skins dried.

Having made their necessary preparations, they looked out into the Sound, and espied two sea-horses lying asleep upon the ice. Hastening towards them, with an old harping iron, they slew them, which they flead, roasted, and eat.

Soon after, they killed another; but the nights and cold increasing, and finding on a review, their provision by far too scanty to admit of the continuance of regular meals, they agreed to eat once a day, and to fast Wednesdays and Fridays; except from the greaves of the whale, a loathsome food, but yet better than none.

To repair their clothes and shoes, they made thread of rope-yarn, and needles of whale-bone.

In the month of October, the nights grew very long; and the sea was frozen over, insomuch that their apprehensions were rendered much more melancholy; and they prayed much to God for assistance, and deliverance.

For the preservation of their venison and firing, they thought it expedient to roast half a deer at once, and then stow it in hogsheds, reserving a quarter for roasting every Sunday.

On a further survey of their bear and venison, they found their provisions would not afford them five meals a week; and therefore, thence forward they fed four days a week upon the mouldy whale fritters, and the other three on bear and venison.

They now began to want light, no sun appearing from the 14th of October to the 3d of February. Finding in the cooper's tent a sheet of lead, with rope-yarn and oil, they made a lamp which they kept continually burning.

In the beginning of January, as the days began to lengthen, the cold increased to that extremity, that it raised blisters on their flesh; and if at any time they touched iron, it would stick to their fingers like birdlime; and if they went out to fetch water, it would so

perish them, that they were as sore as if they had been beaten.

For drink, from the 10th of January to the 10th of May, they had only snow water, which they melted with hot iron.

In March the days so lengthened, that the fowls and foxes came abroad, of which last they caught fifty by traps, and sixty of the former as large as pigeons. Soon after they killed several more bears; so that by two or three meals a day, their strength was greatly renewed.

In the beginning of May, the weather grew warm, and they went out to seek provision.

In the same month, there arrived in the sound two ships from *England*, the crew of which knowing that some men had been left there the preceding year, and being desirous of finding whether they were dead or living, the master ordered a boat to be manned to go in quest of their tent.

When these men came near them, they hailed them in the usual manner, and received the usual answer. On their arrival at the tent, their general joy was inconceivable; the sufferers left their tent, and repaired on board their vessel, where they waited the arrival of the English fleet, and arrived safe in the river Thames.



The Death of MARTHA RUGAR.

To the Editor of the Methodist Magazine.

Charleston, January 6, 1798.

I CANNOT forbear giving some account of the particular providence and great mercy of God towards Martha Rugar, in her sickness and death, for the encouragement of all who seek eternal life in Jesus Christ our Lord. She had a consumption, by which

she was much reduced for some time before her death. In her sickness, it pleased God to give her to see that she was a sinner, in danger of eternal death, without a reconciliation to God through the merits of Jesus Christ; and, by divine assistance, she was enabled to repent and believe, and so experienced the pardoning love of God a few days before she died. And this day I was informed, that she had a desire to receive the holy sacrament: brother M^rFarlane, some others of the brethren, and myself immediately went to visit her; and when we came where she was, we found her in her perfect senses. I talked to her about the state of her soul, and she made signs that her sins were forgiven, that her fears were removed, and that she experienced the love of God. Then I made ready, and explained the nature of the Lord's supper. She looked with great attention; and I administered the symbols of our Lord's body and blood both to the brethren present and to her, observing that while we did this to remember Christ, he would remember us. And surely he did: for while we were concluding the sacred service, her soul departed. The Lord took her to himself. When we arose from prayer, her body was there, but her soul was gone to her blessed Jesus, to rest in the city of the living God. It was expected she would have died over night, but she was kept alive, as she said, to receive the holy sacrament, and was pained at the heart, and not willing to die before she had received it. But when she had thus shewn forth her Lord's death, she had done all that she had to do, and went home to God.

I never saw a more visible proof of the divine institution of that holy ordinance, and our great duty to observe it as a means of grace. The divine presence seemed to fill the room. One was just gone from the table to heaven. The fear of death seemed to be done away, and death appeared to be no more than going to sleep in the arms of our blessed Saviour.

JONATHAN JACKSON.

Letters.

L E T T E R XLVIII.

[From the Rev. Mr. Wesley, to the Rev. Mr. H.]

Dear Sir,

March 27, 1764

YOUR book on the millenium and the mystic writers, was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine: of which I cannot entertain the least doubt, as long as I believe the bible. I thank you likewise for your remarks on that bad performance of the bishop of G—, which undoubtedly tears up by the roots, all real, internal religion. Yet at the same time I cannot but bewail, your vehement attachment to the mystic writers: with whom I conversed much for several years, and whom I then admired, perhaps more than you do now. But I found at length an absolute necessity, of giving up either them, or the bible. So after sometime, I fixed my choice, to which I hope to adhere to my life's end. 'Tis only the extreme attachment to these, which can account for the following words. "Mr. W. does in several parts of his Journals, lay down some marks of the new-birth, not only doubtful, but exceptionable: as particularly where persons appeared agitated or convulsed, under the ministry: which might be owing to other causes rather than any regenerating work of God's Spirit." p. 385.

Is this *true*? In what *one* part of my journals do I lay down any doubtful, much less, exceptionable marks of the new-birth? In *no* part do I lay down those agitations or convulsions as any marks of it at all. Nay, I *expressly declare* the contrary, in those very words which the bishop himself cites from my journal. I declare, "These are of a disputable nature: they may be from God: they may be from nature; they may be from the devil." How is it then that you tell all the world, "Mr. W.

lays them down in his journals, as marks of the new-birth?"

Is it *kind*? Would it not have been far more kind, suppose I had spoken wrong, to tell me of it in a *private* manner? How much more unkind was it, to accuse me to all the world, of a fault which I never committed?

Is it *wise* thus to put a sword into the hands of our common enemy? Are we not both fighting the battle of our Lord, against the world, as well as the flesh and the devil? And shall I furnish them with weapons against *you*, or you against *me*? Fine diversion for the children of the devil! And how much more would they be diverted, if *I* would furnish my quota of the entertainment; by falling upon *you* in return? But I bewail the change in your spirit: you have not gained *more* lowliness or meekness since I knew you! O beware! You did not use to *despise* any one. This you have *gained* from the authors you admire. They do not express *anger* towards their opponents, but *contempt* in the highest degree. And this I am afraid is far more anti-christian, more diabolical, than the other. The God of love deliver you and me from this spirit, and fill us with the mind that was in Christ. So prays,

Dear Sir, your still affectionate Brother,

J. WESLEY.

LETTER XLIX.

[From C. M. Wrangle, D. D. to the Rev. J. Wesley.]

Stockholm, May 5, 1770.

Dear and much beloved Brother in Christ Jesus,

IF I have long deferred to express to you in writing, the gratitude your brotherly love and affection demands of me, it has not proceeded from want of goodwill; but I have been desirous of filling my letter with

something which may give you satisfaction. I hope my heart will ever be impressed with the warmest gratitude for the comfort I enjoyed in your society. Though absent in body, I have often been amongst you; and my soul has often been refreshed at the thought of the great mystery of love, which is manifest in the communion of saints.

When I left England, I arrived first at Gothenbourg, the nearest sea port in Sweden, and lodged at the Right Rev. Bishop Doctor Lamberg's, who was fellow-chaplain with me at court. After I left Sweden, he was preferred to the bishopric of Gothenbourg, while I was preaching the gospel in the fields of America. I found him to be a great friend of your's. He had heard you preach while on his travels in England. I sent him your books, and he was well pleased with what he read, and desired me to remember him to you.

I have now been upwards of a year in this capital of the kingdom, and though I have, during the time, officiated as chaplain to the king, I have at the same time, preached in most of the churches here, and I must say, with the sincerest sense of gratitude to Divine favour, with uncommon success. The station I have been in, has given me much admission to the great; and whenever I preached, the churches have been uncommonly crowded. The king, on his death-bed, made me a privy-counsellor. When I spoke to him of the way of salvation, he received the word with gladness, and departed in the Lord, to the great edification and comfort of the whole family. His queen also, who is of English descent, is eminent in piety. This I hope will be attended with good consequences in favour of religion.

The general state of religion in this kingdom is not the best; however there are a few in this city who are willing to receive the gospel.

Last parliament session several clergymen, and amongst them four bishops, agreed to my proposals, concerning a society for propagating practical religion. We intend

as soon as the plan is rightly fixed, to enter into correspondence with several parts of the world; and we expect the honor of your correspondence also. The affair is a secret to the public, and will be carried on so, till it is well settled.

Providence is about to settle me in a station of great importance to this kingdom, at which I almost tremble! I am about to be named the almoner of his majesty. If this should happen, I shall stand in great need of the intercession of all my friends in Christ Jesus; as this office is of importance to religion in general. Finally, my dear brother, let me be included in all your prayers, and let me hear from you.

I am with the greatest sincerity of affection,

Dear and Rev. Brother,

Your most humble and affectionate

Brother and Servant,

C. M. WRANGEL.

Poetry.

On hearing a Group of discordant Singers murdering a Piece of Music. By E. C.

A Piece of music made with judgment, taste, and art,
 With calculations true, to 'cord in every part,
 And sung exact by rule, with voices soft and clear,
 It fills my soul with life—ah! heav'n I think is near:
 But horrid discord rends and rives my nerves asunder,
 Like squalls of storming wind with hail and dismal thunder;

Some screech like owls, or croak like crows and ra-	}
vens flying,	
Or bawl like monkeys whipt, with all their hideous	
Or shriek like pigs in all the agony of dying—	

Some hurry on too fast, and others move too slow;
 Some scream away too high, and others hum too low:
 All time and tone are thus most terribly abus'd,
 And in chaotic medley frightfully confus'd—
 Of all the clash and din of harsh and dreadful sounds,
 With which the universe in discord so abounds,
 This hateful jargon, by such fingers, is the worst,
 And penetrates me with the most acute disgust.

*The Experience of NANCY WELCH, of Marblehead, in the
 State of Massachusetts, dictated by herself.*

As the authoress of these lines has been blind from her infancy, she could have received no benefit from reading; therefore we hope great allowances will be made for the style: and, considering this circumstance, think it well deserves a place in our Magazine.

I NANCY WELCH, was born and bred
 In Essex county, Marblehead.
 But when I was an infant quite,
 The Lord depriv'd me of my sight;
 Yet his kind love and guardian care
 Protected me through ev'ry snare,
 And safely led me up to youth:
 But still I disobey'd the truth.
 With speed I ran the downward road,
 Slighting the mercy of that God
 Who kept me, tho' I did rebel—
 'Tis mercy I am not in hell!
 'Twas in the year of eighty-eight
 The Lord shew'd me my wretched state;
 And then I found myself undone
 Without the merits of his Son.
 I think, about the month of March,
 God's Spirit pow'rfully did search
 The dark recesses of my heart,
 And told me I'd in Christ no part.
 Then did I sigh, and weep, and pray;
 Fearing I should be cast away.

But Oh! the goodness of my God,
 Who pointed me to Jesu's blood.
 'Twas then the seventeenth of May
 That prov'd the blessed—happy day,
 When Jesus granted my release,
 And fill'd my soul with joy and peace.
 My heart now fill'd with light and love,
 Was lifted up to things above.
 And ever since, I cannot doubt
 But all my sins are blotted out.
 The Lord is still my constant friend,
 On him for succour I depend.
 Though I must still confess, with shame,
 I have not glorify'd his name.
 But in the year of ninety-four,
 The Lord convinc'd me more and more
 I needed sanctifying grace,
 Before I could behold his face.
 This is my constant pray'r, my friend,
 That Jesus may his Spirit send,
 To fill my soul with perfect love,
 And fit me for a seat above.
 If I have lost my nat'ral sight,
 Yet now I'm bless'd with greater light:
 A light that leads to joy supreme,
 Where I'll renew the pleasing theme;
 And join with the celestial choir,
 My great Redeemer to admire;
 With all the blood-wash'd throng above,
 To sing free grace, and dying love.
 What though the way is very strait
 That leads to the celestial gate,
 I'll try to find that happy shore
 Where I shall sigh and weep no more.
 Though I am now a pilgrim poor,
 Left without fortune, friend, or store,
 That God who hears the ravens cry,
 Will still my every want supply.

* It was originally written in a letter to a friend.